1: Holmberg--83 [7] (1941-42) 1950 Siriono
116, 755, 789, 884

"Hidai-idákwa, or arm piercing, is never carried out until one is adult and has had children. As Eantándu told me, 'When a woman has had a child and a man is father of a child, they are ready for hidai-idákwa.' The principal reason for holding the ceremony is to get rid of old blood— to rejuvenate one. Eantándu said, 'The blood is heavy; it must be "thrown away".' Hidai-idákwa also performs the magical function of increasing the supply of food."

1: 'Holmberg--86 [6] (1941-42) 1950 Siriono
116, 152, 734, 755

"The anxieties accompanying illness are, of course, very realistic among the Siriono, for they have almost no methods of effecting a cure. Shamans and medical practitioners are entirely lacking in this society, so that a patient must depend largely on the fortunes of chance in order to recover. Near relatives (always women), such as a mother or a wife, may sometimes chant over a person who is slightly ill, but if he takes a turn for the worse, he may be neglected and thus gradually die from lack of proper care. If the tribe is on the march, he may even be abandoned with no hope of recovery. Doubtless for this reason such a great fear of sickness exists."

1: Holmberg--89 [4] (1941-42) 1950 Siriono
116, 755

"When skulls are employed in curing, no magical formulas are recited. Moreover, they are given no special treatment and care apart from being kept in a basket of their own. They are not worshiped, for example, and no offerings are made to them. On occasions, however, I have seen them covered with uruku to make them more effective in curing."